

Chapter 1 : The Traditions of the Akamba People in Kenya and East Africa in General

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Tutu was a God with a lion body and a human head with the tail that ended as a snake. Are the Amomone in memory of Amenemes in Egypt? Are the Aketutu in memory of the ancient God Tutu? While this may be termed as conjecture, it is worth investigating further. The Akamba are a very diverse group. Some groups claim that it takes a while to understand the dialects of other groups. Below is a selection of terms employed by the Akamba people to refer to others within the ethnic group. Krapf who was the first white man to see the Mt. Kenya, courtesy of the Akamba, was the first European to interact and study their language and culture from within. He noted that the Akamba slaughtered a cow in a manner that was alien to him. I had not known that this was the usual way in which the Wakamba slaughtered their cattle. They would refer to themselves as Akamba and a single one as Mukamba. Regarding their metal working industry, Krapf had this to say: The more precious metals have not yet been found in Ukambani; but there is an abundance of iron of excellent quality, which is preferred by the people of Mombasa to that which comes from India. It should be noted that recently, large iron ore reserves were discovered in the land of the Akamba. It is no wonder then the Akamba who all along had knowledge of these reserves settled in an area they named Kitui – place of iron working and had the best iron for miles. It is common knowledge today that the Akamba are gifted craftsmen. It has been theorised and many scholars accept that they learned their curving trade from the Makonde. I beg to differ. The Akamba had been curving for millennia and may have contributed to some of the sculptures and figurines in Ancient Egypt. Here is an observation by Lindblom, another colonial period scholar of the Akamba. Great pains are taken in making them and they are usually adorned with copper or brass fittings. Every male ultimately reached this age-grade upon paying fees to the current Atumia, after he attained age 45 to Information from a Mukamba elder. It is important to state at the onset, that his information may offend some people. However, it was given by a respected elder within the month of October name withheld. It underlined issues that have been in the public domain, but as yet unconfirmed to me. Purity in a woman was a despised state. Any woman who was still pure in her twenties would be seen to be a curse to her own family. There were rituals organised by the bigger youths, both boys and girls to ensure that virginity was eliminated in their locality. According to my informant, a senior male youth and a senior female youth would plan a meeting place for the village youths. The objective was to perform a ritual to ensure that there were no virgins. I did not verify the age after which virginity was abhorrent. This was not in the manner adults would do it in the real sense as it would last a minute or so. The senior male and female youths ensured that close relatives were not paired up, as that would have been taboo. It happened sometimes that a girl would refuse to join the other youths in these kind of rituals and thereby remain pure for an annoyingly long time. This would raise concerns not only to the community but to her family as well. They would soon enough get to know about it. In such a situation, according to my informant, the mother of the girl in question would threaten to curse the male youths of her village for neglecting to perform their duties. Akamba curses were greatly feared. The youths, both male and female would organise to abduct the girl against her wishes. Soon enough, a report would be made, and the mother would retract her threat to issue a curse. Based on this information, I wish to come up with a theory. That the Akamba were at one time threatened with extinction and had therefore adopted unusual practices for survival. Since a community must replace its aging members with new members, the Akamba elders therefore decreed that the community must produce children at a rate that was faster than the death rate. For this to happen, practices that delayed procreation had to be abandoned. My theory is supported by the information discussed below. According to current information about the origins of the Akamba, they came in from the Western side of Kenya into the rift valley then veered south into present day Tanzania. This is believable because the Amaravi of Malawi, have a story of origin that is similar to the Akamba's story. Secondly, their language may be intelligible to Kamba. Within Tanzania, the Akamba met many communities,

among them the Wanyamwezi and later the Wapare of the Mt. After entering Kenya, they settled at Mbooni, which became their dispersal point. It said that many Akamba settled permanently with the Wapare and were absorbed. Now, Lambert a colonial administrator who doubled as an anthropologist said that the Akamba came from Shungwaya where the Mijikenda of the Kenyan coast are also said to have come from. Lambert's assertion has been vilified by several scholars, among them Kabeca Mwaniki who stated that: It should be emphasized that this identification is in the already Lambertian position of according to himself guesswork and conjecture or what might be termed unproven hypothesis. To Lambert the Kamba of Masaku, Machakos and the Chuka originated from Shungwaya and moved from there so early that the Chuka were arriving in their present land in C. I now want to state that while the migration from Tanzania upwards through the Kilimanjaro area into Mbooni and Machakos is not in doubt, the people that Masud saw at the coast were Akamba who had come down from Shungwaya in present day Somalia. It was very possible that the Akamba had been crisscrossing the plains and coast for more than years. It should be noted that the Akamba had caravan routes for that covered all the states of present day East Africa, including the Congo. So by that I am excused. Mbooni, and Mboro are the Kiswahili words for male organ. Mbooni must have been a place where all inhibitions were dropped so that the diminishing community could be replenished. It is likely that Kambooni in Somalia Ras Kamboni had played the same role, before the Galla forced the Akamba and Mijikenda to migrate. This is my theory and I invite Anthropologist to consider thorough studies of the Akamba Culture. Now for some Kamba Music!

The Akamba in British East Africa by Lindblom, Gerhard, , Appelbergs boktryckeri aktiebolag edition, in English - 2d edition, enlarged.

Although these societies are united by their common usage of Bantu languages, they differ considerably in political, social, and economic organization and in religious ideas and practices. In most of these societies the creator god is regarded as a remote and distant figure, except among the Kikuyu where he is thought to be involved in the major events of personal and community life and is the object of ritual activity. The Nyoro and Nkore say that the creator god, Ruhanga, made the world and everything needed for human life on earth. He also established the three classes of Nyoro and Nkore society: The Nyoro say that Ruhanga disinherited his fourth son, Kantu, and that he became the source of evil in the world and eventually corrupted the people. For this reason, say the Nyoro, Ruhanga withdrew to the sky and later sent disease and death into the world to punish the people. Because of his remoteness, Ruhanga does not play any role in Nyoro and Nkore ritual. Among the Ganda, the creator god, Katonda, had a small temple and a medium who gave oracles at night. Katonda was known as the Owner of Heaven and the Master of Life, and it is said that every morning the heads of families would pray to him for the protection of their households. According to Ganda mythology, it was the culture hero, Kintu, who established the world, populated the country, and founded the kingdom of Buganda. After Death started killing people and was chased into the underworld, Kintu solemnly declared that Death would never kill all the people. The Gisu say that the creator, Were, is a distant deity who allots each person his life span. Were has no shrines, and no sacrifices are made directly to him, although there is a vague belief that he is the recipient of sacrifices made to the ancestors and nature spirits. Were is regarded as being invisible and present everywhere like the wind. The Kikuyu say that the creator, Ngai, dwells on certain prominent mountains in western Kenya, including Mount Kenya. His presence is also said to be manifested in such natural phenomena as the sun, moon, stars, rain, rainbows, lightning, and thunder; he is also present in sacred fig trees, where sacrifices are made to him. According to Kikuyu tradition, Ngai gave the land to the ancestors, Kikuyu and Muumbi, and he told them to call upon him in times of need. Sacrifices are offered to Ngai in times of drought, famine, and epidemic and also during the agricultural cycle. The Kikuyu also pray to Ngai at the major stages of life: On less important occasions, offerings and prayers are made to the ancestors. The relationship between Ngai and the people is unilateral, while their relationship with the ancestors is reciprocal. People beseech Ngai for his blessings, which he may choose to give or to withhold, whereas they pour out beer and slaughter animals for the ancestors, who are expected to respond favorably. The shrines to Ngai are fig trees that are both publicly and privately owned. A diviner communicates with Ngai in his dreams and determines when it is appropriate to offer sacrifice. After a sheep is killed, its intestines are tied around a tree and a portion of meat is placed at the foot. Prayers are offered to Ngai while facing Mount Kenya and the other mountains at each of the cardinal points. Two days later a solemn beer-drinking ceremony may be held and prayers offered again to Ngai for rain, health, prosperity, and children. The Kamba, who are neighbors of the Kikuyu, say that the creator god, Molungu, made all things, including men and animals; thus the Kamba call him Mombi, the molder of all creatures. First, Molungu created the ancestors, then he made man and woman and sent them down from heaven. Later, another couple came up through the ant holes in the earth, and their children married those of the sky couple. As time passed, the people multiplied and their livestock increased and their crops prospered. However, one year the people failed to offer sacrifice to Molungu and he became angry and refused to send the rains, and there was great famine. Many of the original clans migrated to distant places, and these people are now the neighbors of the Kamba: Originally, Molungu intended to endow human beings with immortality. He sent a chameleon with a message of eternal life to the people. When the slow-moving chameleon finally arrived, he began to deliver his message, saying, "I was ordered to â€¦ I was ordered to. The bird delivered his message quickly and concisely, and since that day mankind has been mortal. According to another version, the chameleon was interrupted by a clever and agile hare who had overheard the message that Molungu gave to the chameleon, only he heard incorrectly and delivered the message that people

would die. Molungu is said to dwell beyond the skies and to observe mankind from the tops of Mount Kilimanjaro and Mount Kenya. He is thought to be well disposed to human beings and to intervene in human affairs when people act against the moral principles of society, but no sacrifices are offered directly to him. His dealings with the Kamba are mediated entirely by the spirits of the ancestors. In times of drought, flood, or epidemic, women gather and a goat is sacrificed. The women ask the ancestors to intercede with Molungu on behalf of the people. The sacrifice is intended to remove the ills and sins committed by the people during the year. Occasionally, the Kamba pray to Molungu at other times, for example, to give thanks for the birth of a child or to ask that initiated children turn out well. The prayers to Molungu are brief and general in nature, reflecting his distance and impersonal character. Among the Ganda, Soga, Nyoro, and Nkore, the primary focus of the traditional religion is upon the hero gods, the lubaale Ganda, misimbwa Soga, and cwezi Nyoro and Nkore. These deities are thought to have been human beings who died and became gods. Some of the cwezi, for example, are said to have been ancient kings while others are described as having once been their royal servants. Each god has several shrines and priests throughout the country. In Buganda the most important gods were also in the service of the kingship. In precolonial times the king consulted them about matters of state, while the common people consulted them about personal misfortunes. These gods are still active today, and they are consulted about a variety of personal troubles, such as illness, crop failure, loss of money, barrenness, and loss of employment. To discover the cause of the problem, a person goes to a medium and pays a token fee often described as a kind of gift and, under probing by the diviner, states the nature of the problem. The medium then goes into a trance and tells the client in the voice of the god the remedy for the difficulty and also the additional cost involved in order to make the remedy effective. Sometimes the remedy requires the client to become initiated into the cult of the god so that persistent troubles will cease. This entails some expense and a lifelong relationship with the deity and his shrine. Ghosts of the dead may also be diagnosed as the cause of personal misfortune, though not as frequently as the gods. Like the gods, the ghosts are communicated with through spirit possession and mediumship. But unlike the gods, the ghosts may be destroyed or rendered harmless by being placed in a pot that is then burned or buried in the ground. The Gisu place shrines for the spirits of the dead in the compounds of important men or in special groves. These groves, which contain a number of fig trees, are sacred to the ancestors. The shrines in the homesteads are shaped like small huts, with forked branches extending through the roof so that offerings of meat may be hung upon them. Sacrifices take place at these shrines on important family occasions, such as the naming of a child, the circumcision of a boy, or personal misfortune. The central act is the offering of beer and an animal. During the invocation, all the names of the dead must be recited lest a spirit feel slighted and cause trouble. Beer is sprayed over the participants as a blessing; red clay, signifying the renewal of health, may also be rubbed on them. The matrilineal Kaguru offer annual beer and animal sacrifices to the ghosts of the dead at clan ritual sites. These sites contain the graves of the founding female ancestor of the clan and those of her closest descendants. The graves are cleared of growth, and beer and flour are poured onto the gravestones. The blood of animal victims is also poured out. Often a miniature shelter for the ghosts is built on the site. The dead are said to gain nourishment from the offerings and to be made cool and quiet and therefore unlikely to bother the living. The fertility of the land depends upon such annual rites, for the spirits of the dead guarantee the productivity of the land. Cultivation and other work on the land is thought mystically to wear down the earth; and the misdeeds of the people, especially of the clan elders who live near the site, are also thought to disturb the ghost ancestors. The Kaguru believe that if such rituals were not performed, the land would be less fertile, the annual rains less favorable, and illness and misfortune more frequent. Although the Kaguru do not believe in reincarnation, they say that newborn children come from the land of the dead, where, it is said, the ghosts have villages and live as do people on earth. The difference is that life and death in the land of the ghosts is the reverse of that on earth. The ghosts mourn when one of their number dies and is born on earth, and they rejoice when a person dies on earth and is born in their land. Gogo rituals are also concerned primarily with the ancestors, for they are believed to control the fertility of the land and the welfare of the clans who live on it. Cattle and beer are the chief offerings. These bridge the gap between human beings and the spirits because they belong both to the world of men and to the world of nature, as do the ancestor spirits themselves. The

semipastoralist Gogo sacrifice cattle, their most valuable possession, to the ancestors for rain and good crops and to obtain their blessings at crucial stages in the life cycle. Beer is poured out around a post that is considered to be the architectural and ritual center of the household. Called the nose of the homestead, the post is the locus of contact between the world of the living and the world of the dead in the domestic rituals. Beer may also be poured onto the gravestones of the dead, which also link the living to the world of the spirits. Among the northeastern Bantu-speaking peoples, certain rites, or aspects of rites, are not aimed at the gods or spirits but at impersonal mystical forces that affect the welfare of human society. By means of ritual action bad forces may be removed and society purified and thereby spiritually renewed. The Gogo distinguish between good and bad ritual states. For things to go well, a good or auspicious ritual state must be created. When things do not go well for instance, if a woman miscarries or has a difficult childbirth or if cattle become diseased, a bad ritual state is said to prevail. In these circumstances it is assumed that the male ritual leaders have failed. Women must take over and act and dress like men and effect a ritual cure through dancing. In this reversal of sex roles, the ritual state of society is turned around. The inauspicious ritual state is taken to the boundary of the ritual area and thrown down into a swamp or pool, and the area is thus purified and a good ritual state regained. Divination is central to all East African religions. The Kikuyu say that a diviner, called a man of God mundu mugu, is chosen by Ngai through dreams. He talks to him in the night: The result of the inquiry is determined by the odd or even number of counters that are spilled out together with other small objects that have symbolic significance.

Chapter 3 : East Africa Living Encyclopedia

The Akamba in British East Africa; an ethnological monograph. by Lindblom, Gerhard, Publication date Topics Ethnology -- Kenya, Kamba (African people).

Origin[edit] The Kamba are of Bantu origin. The first group of Kamba people settled in present-day Mbooni Hills in the Machakos District of Kenya in the second half of the 17th century before spreading to the greater Machakos, Makueni and Kitui Districts. The Akamba share borders with the Maasai people are literally separated by the Kenya-Uganda railway from Athi to Kibwezi. Up until late 20th Century the Maasai and the Akamba communities were involved in persistent cattle-rustling and pasture conflicts especially on the pasture-rich Konza plains. This attracted the interest of colonial government who created Cooperative Society and the later the establishment of Konza, Potha and Malili Ranches where the proposed Konza Technology City sits. The population of Akamba in Kenya is over 4, ,, about 8, in Uganda, , in Tanzania and about 10, in the South American country of Paraguay. However more information reveals that the Akamba population stands to be 5,., Language[edit] The Kamba speak the Kamba language also known as Kikamba as a mother tongue. It belongs to the Bantu branch of the Niger-Congo language family. Kikamba has no letters c, f, j, r, x, q and p in its alphabet. Economy[edit] Like many Bantus the Akamba were originally hunters and gatherers, became long distance traders because of their knowledge of the expansive area they inhabited and good relations with neighbouring communities as well as excellent communication skills, later adopted subsistence farming and pastoralism due to the availability of the new land that they came to occupy. Barter trade with the Kikuyu, Maasai, Meru and Embu people in the interior and the Mijikenda and Arab people of the coast was also practised by the Akamba who straddled the eastern plains of Kenya. The Akamba traded in locally produced goods such as sugar cane wine, ivory , brass amulets, tools and weapons, millet, and cattle. The food obtained from trading helped offset shortages caused by droughts and famines experienced in their Kamba land. Their artistic inclination is evidenced in the sculpture work that is on display in many craft shops and galleries in the major cities and towns of Kenya. In the mid-eighteenth century, a large number of Akamba pastoral groups moved eastwards from the Tsavo and Kibwezi areas to the coast. This migration was the result of extensive drought and lack of pasture for their cattle. They are still found in large numbers in these towns, and have been absorbed into the cultural, economic and political life of the modern-day Coast Province. Several notable businessmen and women, politicians, as well as professional men and women are direct descendants of these itinerant pastoralists. He was a Kamba long Distance trader who lived in the present day Kitui. At that time, Kitui was the home of Kivoi and he had several other possessions along his caravan route. Kivoi commanded a large following , and it was he who met the missionaries in Mombasa, and guided them to Kitui where - on December 3, - they became the first Europeans to set eyes on Mount Kenya. Back in Europe, their reports of snow on the equatorial mountain were met with disbelief and ridicule for many years after. Chief Kivoi interacted with Arabs at the coast and Voi town was named after him because that was one of his stop overs towns where caravans settled before entered into the coastal town of Mombasa. His actual birth date is unknown as is not recorded but he is believed to have lived between s to 19th August His descendants are not known in historical context but he was adversely mentioned by Dr. Ludwig Krapf in his Mission to Africa. Ludwig Krapf, he was killed together with his immediate followers after his caravan was attacked by robbers during an expedition in Tana River 2 miles from present day Yatta. At midnight he managed to escape, and fled in the direction of Yata. His perils were now greater than before, as he was in an inhabited country, and feared to travel by day lest he should be detected and murdered, while at night he frequently missed his way, and in the dense darkness of the forests his compass was of little use. Colonialism and the 19th century[edit] In the latter part of the 19th century the Arabs took over the coastal trade from the Akamba, who then acted as middlemen between the Arab and Swahili traders and the tribes further upcountry. Their trade and travel made them ideal guides for the caravans gathering elephant tusks, precious stones and some slaves for the Middle Eastern, Indian , and Chinese markets. Early European explorers also used them as guides in their expeditions to explore Southeast Africa due to their wide knowledge of the land and neutral

standing with many of the other societies they traded with. During the colonial era, British colonial officials considered the Kamba to be the premier martial race and sharp-shooters of Africa. The Kamba themselves appeared to embrace this label by enlisting in the colonial army in large numbers. They peacefully fought the British until the law was repealed. Among the Akamba people, lack of rain is considered an event requiring ritual intervention. As a result, they perform a ritual rain making dance called Kilumi. It is a healing rite designed to restore environmental balance through spiritual blessings, movement, offering, and prayers. According to Akamba, Kilumi has been present since the very beginning of Kamba existence. This ritual emphasizes symbolic dance movements as a key force in achieving the goal of the ceremony. The heart of the dance ritual is its spiritual essence; in fact, it is the spiritual aspect that distinguishes the dances of Africans and their descendants worldwide. For this reason, it is important to understand the nature of rituals. Dance rituals take participants on a journey; they are designed to foster a transformation moving them to different states, with the ultimate goal of invoking spiritual intervention to resolve the problem at hand. Akamba resistance to colonial "pacification" was mostly non-violent in nature. Some of the best known Akamba resistance leaders to colonialism were: Ngei and Kali were imprisoned by the colonial government for their anti-colonial protests. Syotune wa Kathukye led a peaceful protest to recover cattle confiscated by the British colonial government during one of their raiding expeditions on the local populations. Muindi Mbingu was arrested for leading another protest march to recover stolen land and cattle around the Mua Hills in Masaku district, which the British settlers eventually appropriated for themselves. This movement took place between Culture and beliefs[edit] This article needs additional citations for verification. Please help improve this article by adding citations to reliable sources. Unsourced material may be challenged and removed. September Learn how and when to remove this template message Mythology Creation Story Like all other Bantu communities, the Akamba have a story of origin that differs greatly from that of the Kikuyu. This was the couple from heaven and he proceeded to place them on a rock at Nzaui where their foot prints, including those of their livestock can be seen to this day. Mulungu then caused a great rainfall. From the many anthills around, a man and a woman came out. It so happened that the couple from heaven had only sons while the couple from the anthill had only daughters. Naturally, the couple from heaven paid dowry for the daughters of the couple from the anthill. The family and their cattle greatly increased in numbers. With this prosperity, they forgot to give thanks to their creator. Mulungu punished them with a great famine. This led to dispersal as the family scattered in search of food. Some became the Kikuyu, others the Meru while some remained as the original people, the Akamba. The Akamba believe in a monotheistic, invisible and transcendental God, Ngai or Mulungu, who lives in the sky yayayani or ituni. Another venerable name for God is Asa, or the Father. He is perceived as the omnipotent creator of life on earth and as a merciful, if distant, entity. The traditional Akamba perceive the spirits of their departed ones, the Aimu or Maimu, as the intercessors between themselves and Ngai Mulungu. The Akamba extended family or clan is called mbai. The man, who is the head of the family, is usually engaged in an economic activity popular among the community like trading, hunting, cattle-herding or farming. He is known as Nau, Tata, or Asa. She supplies the bulk of the food consumed by her family. She grows maize, millet, sweet potatoes, pumpkin, beans, pigeon peas, greens, arrow root, cassava, and yam in cooler regions like Kangundo, Kilungu and Mbooni. Grandparents Susu or Usua grandmother , Umau or Umaa grandfather help with the less strenuous chores around the home, such as rope-making, tanning leather, carving of beehives, three-legged wooden stools, cleaning and decorating calabashes, making bows and arrows, etc. Older women continue to work the land, as this is seen as a source of independence and economic security. They also carry out trade in the local markets, though not exclusively. The Kamba clans are: Naming and Kamba names[edit] Basket-weaving, one of the traditional skills of the Kamba. Naming of children is an important aspect of the Akamba people. In most but not all cases, the first four children, two boys and two girls, are named after the grandparents on both sides of the family. The first boy is named after the paternal grandfather and the second after the maternal grandfather. Girls are similarly named. Because of the respect that the Kamba people observe between the varied relationships, there are people with whom they cannot speak in "first name" terms. Neither can she address them by their first names. Yet she has to name her children after them. To solve this problem, a system of naming is adopted that gave names which were

descriptive of the quality or career of the grandparents. This name Muniyithya was descriptive of certain qualities of the paternal grandfather or of his career. Thus, when she is calling her son, she would indeed be calling her father in-law, but at the same time strictly observing the cultural law of never addressing her in-laws by their first names. Occasionally, children were given names that were descriptive of the circumstances under which they were born: Such names would be like "Mutongoi" leader.

Chapter 4 : The Akamba (Kamba) people of Kenya | HubPages

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Kamba women from Kenya. The population of Akamba in Kenya is over 4, ,, about about 8, in Uganda and , in Tanzania. Undoubtedly the most spectacular manifestation of traditional Kamba culture was their dancing, performed to throbbing polyrhythmic drum beats. It was characterised by exceptionally acrobatic leaps and somersaults, which flung dancers into the air. The style of playing was similar to that of the equally disappeared traditions of the Embu and Chuka: Kamba Cue people of Paraguay are known famously in South America for their awesome, intense and lively traditional African drumming and dancing performances. They arrived in Paraguay as members of a regiment of spearmen, men and women, who accompanied General Jose Gervasio Artigas, the independence revolutionary leader of the Eastern Band the current Uruguay in his exile in Paraguay in . However, in the s, they were dispossessed of their land by General Higinio Morinigo. Out of their land of hectares they were given paltry 3 hectares to stay on. However, the community survived, kept his chapel and dances, created a football club "Jan Six-ro" and one school of drum and dance for children. It is believed that Kamba and the Kikuyus came to settle together in Kenya as one group until they separated. Kamba settled in Taveta until the 17th century when they dispersed to the lower parts of the Eastern province. The major reason for migration was their search of water and pasture for their livestock. Despite the incontrovertible evidence that Kamba are undiluted Bantu group, some anthropologists believe that the Akamba as a result of living amongst various Kenyan ethnic groups, are now a mixture of several East African people, and bear traits of the Bantu farmers Kikuyu, Taita as well as those of the Nilotic pastoralists Maasai, Kalenjin, Borana, etc. Kamba women from Kiongwe village in Kenya During the colonial era, British colonial officials considered the Kamba to be the premier martial race of Africa. The Kamba themselves appeared to embrace this label by enlisting in the colonial army in large numbers. They peacefully fought the British until the law was repealed. Among the Akamba people, lack of rain is considered an event requiring ritual intervention. As a result they perform a ritual rain making dance called Kilumi. It is a healing rite designed to restore environmental balance through spiritual blessings, movement, offering, and prayers. According to Akamba, Kilumi has been present since the very beginning of Kamba existence. This ritual emphasizes symbolic dance movements as a key force in achieving the goal of the ceremony. The heart of the dance ritual is its spiritual essence; in fact, it is the spiritual aspect that distinguishes the dances of Africans and their descendants worldwide. For this reason, it is important to understand the nature of rituals. Dance rituals take participants on a journey; they are designed to foster a transformation moving them to different states, with the ultimate goal of invoking spiritual intervention to resolve the problem at hand. Kamba people of Kenya A famous Kamba woman called Syokimau, a Prophetess and a great Healer - Prophesied the coming of the white people to Kenya and prophesied also about the construction of the Mombasa to Kisumu railway line. In her prophecy she said she could see people of a different colour carrying fire inside waters which was later to be understood as white people in vessels carrying match boxes and guns. She prophesied seeing a long snake that whose head was in the Indian Ocean and the tail was in Lake Victoria. Mythology Creation Story Like all other Bantu, communities, the Akamba have a story of origin that differs greatly from that of the Kikuyu. This was the couple from heaven and he proceeded to place them on a rock at Nzau where their foot prints, including those of their livestock can be seen to this day. Mulungu then caused a great rainfall. From the many anthills around, a a man and a woman came ou. It so happened that the couple from heaven had only sons while the couple from the anthill had only daughters. Naturally, the couple from heaven paid dowry for the daughters of the couple from the anthill. The family and their cattle greatly increased in numbers. With this prosperity, they forgot to give thanks to their creator. Molungu punished them with a great famine. This lead dispersal as the family scattered in search of food. Some became the Kikuyu, others the Meru while some remained as the original people, the Akamba. Iconic Tennis legend, Serena Williams dances with traditional

dancers from the Kamba tribe. It is currently spoken by over 6 million people. In Kenya, Kamba is generally spoken in four out of the forty-seven 47 Counties of Kenya. These counties are Machakos, Kitui and Makueni. The Machakos variety is considered the standard variety of the three dialects and has been used in the translation of the Bible and in basic level education. The people are believed to have arrived in the hills as early as the 15th century. It is generally accepted that starting from around the 15th century, the ancestors of the Kamba, Kikuyu, Meru including the Igembe and Tigania, Embu and Chuka, began moving south into the richer foothills of Mount Kenya. Some also argue that the Kamba are a relatively new ethnic group, having developed from the merger of various Eastern Bantu communities in the vicinity of Mount Kilimanjaro around the 15th century. They are believed to have reached their present Mbooni Hills stronghold in the Machakos District of Kenya in the second half of the 17th century. Kamba women

Antique Ethnographic Illustrations In fact, as late as the 19th century, the Akamba were still migrating from what is present day Tanzania where many Akamba are said to have been absorbed by the Pare people. Al Masoudi, the Arab chronicler writing in AD 850, noted that the Zindj whom he encountered at the coast elected a king whom they called Falime. He also noted that, "there were among them Zindj with very sharp teeth. In the mid-eighteenth century, a large number of Akamba pastoral groups moved eastwards from the Tsavo and Kibwezi areas to the coast. This migration was the result of extensive drought and lack of pasture for their cattle. They are still found in large numbers in these towns, and have been absorbed into the cultural, economic and political life of the modern-day Coast Province. Several notable businessmen and women, politicians, as well as professional men and women are direct descendants of these itinerant pastoralists. In the latter part of the 19th century the Arabs took over the coastal trade from the Akamba, who then acted as middlemen between the Arab and Swahili traders and the tribes further upcountry. Their trade and travel made them ideal guides for the caravans gathering elephant tusks, precious stones and some slaves for the Middle Eastern, Indian markets and Chinese markets. Early European explorers also used them as guides in their expeditions to explore Southeast Africa due to their wide knowledge of the land and neutral standing with many of the other societies they traded with. Some of the best known Akamba resistance leaders to colonialism were: Ngei and Kali were imprisoned by the colonial government for their anti-colonial protests. Syotune wa Kathukye led a peaceful protest to recover cattle confiscated by the British colonial government during one of their raiding expeditions on the local populations. Muindi Mbingu was arrested for leading another protest march to recover stolen land and cattle around the Mua Hills in Masaku district, which the British settlers eventually appropriated for themselves. He was imprisoned in Kapenguria during the fighting between the then government and the freedom fighters. The Akamba are a very diverse group. Some groups claim that it takes a while to understand the dialects of other groups. Below is a selection of terms employed by the Akamba people to refer to others within the ethnic group. Krapf who was the first white man to see the Mt. Kenya, courtesy of the Akamba, was the first European to interact and study their language and culture from within. He noted that the Akamba slaughtered a cow in a manner that was alien to him. I had not known that this was the usual way in which the Wakamba slaughtered their cattle. They would refer to themselves as Akamba and a single one as Mukamba. The Akamba were skilled metal workers and one of the foremost Bantu group that introduced iron technology into East Africa. Krapf stated "The more precious metals have not yet been found in Ukambani; but there is an abundance of iron of excellent quality, which is preferred by the people of Mombasa to that which comes from India. It is no wonder then the Akamba who all along had knowledge of these reserves settled in an area they named Kitui " place of iron working and had the best iron for miles. It is common knowledge today that the Akamba are gifted craftsmen. It has been theorised and many scholars accept that they learned their curving trade from the Makonde. But the fact is, the Akamba had been curving for Millennia and may have contributed to some the sculptures and figurines in Ancient Egypt. Here is an observation by Lindblom, another colonial period scholar of the Akamba. Great pains are taken in making them and they are usually adorned with copper or brass fittings. Every male ultimately reached this age-grade upon paying fees to the current Atumia, after he attained age 45 to Kamba farmers wedding their coffee farm Today, the Akamba are often found engaged in different professions: Barter trade with the Kikuyu, Maasai, Meru and Embu people in the interior and the Mijikenda and Arab people of the coast was also practised by the Akamba who straddled the eastern plains of Kenya. The Akamba traded in

locally-produced goods such as cane beer, ivory, brass amulets, tools and weapons, millet, and cattle. The food obtained from trading helped offset shortages caused by droughts and famines. The Akamba are still known for their fine work in wood carving, basketry and pottery. Their artistic inclination is evidenced in the sculpture work that is on display in many craft shops and galleries in the major cities and towns of Kenya. Kamba wood works Kamba Society Although a large part of Kamba culture has become westernized, and the large towns and villages have greatly increased in number the Kamba population itself is now five times larger than it was in the s , the traditional pattern of family homesteads persists, and is one of the few traditional social structures to have survived the twentieth century. Other forms of social and political structures - such as clans, councils of elders, and age-sets - now appear to be primarily historical, and are no longer in use. In Akamba culture, the family Musyi plays a central role in the community. The Akamba extended family or clan is called mbai. The man, who is the head of the family, is usually engaged in an economic activity popular among the community like trading, hunting, cattle-herding or farming. He is known as Nau, Tata, or Asa. She supplies the bulk of the food consumed by her family. She grows maize, millet, sweet potatoes, pumpkin, beans, pigeon peas, greens, arrow root, cassava, and yam in cooler regions like Kangundo, Kilungu and Mbooni. Grandparents Susu or Usua grandmother , Umau or Umaa grandfather help with the less strenuous chores around the home, such as rope-making, tanning leather, carving of beehives, three-legged wooden stools, cleaning and decorating calabashes, making bows and arrows, etc. Older women continue to work the land, as this is seen as a source of independence and economic security. They also carry out trade in the local markets, though not exclusively. Individuals were organized in age-sets, but unlike the Kikuyu, Embu, Mbeere and Chuka, these were not based on initiation. Men and women of the grade of elders atumia formed political district councils that governed several utui.

Chapter 5 : British East Africa Protectorate | Enzi

The Akamba in British East Africa; An Ethnological Monograph [Gerhard Lindblom] on calendrierdelascience.com
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This conference marked the official start of the Scramble for Africa by European powers: To resolve the dispute amicably the two Powers signed a treaty in which they agreed that Germany would lay claim to the coast of present day Tanzania and Britain retained access to the area in which Kenya and Uganda lie. Britain did not take up direct administration of the region under its Sphere of influence rather it gave the right to administer to a commercial company, the Imperial British East African Company IBEAC. The British government encouraged Sir William Mackinnon who run a shipping company at the coast to take up the responsibility. In , the company was granted a concession of administration in East Africa. In April Waiyaki wa Hinga led the local resistance that forced the British to evacuate and then destroyed the fort. It was built by an Australian called George Wilson. Sclater was the engineer responsible for building the road from Kibwezi to Uganda. IBEAC did not complete the construction of the road. Even before the war, IBEAC was already struggling financially due to customs issues, the money spent funding this skirmish all but bankrupted it. The company went bankrupt in . The East Africa Protectorate: In , the British government took over and claimed the interior as far west as Lake Naivasha; it set up the East Africa Protectorate. In , the border was extended to Uganda, and in the enlarged protectorate, except for the original coastal strip, which remained a protectorate, became a crown colony. The road reached Port Victoria Siaya in December . In construction of the Kenya-Uganda railway started. Captain Sclater brought the first bullock wagon into the interior in January , just seven months after the commencement of construction of the Uganda railway In , administration of the territory was transferred from the Foreign Office to the Colonial Office and the Uganda territory was incorporated as part of the protectorate. By declaring a protectorate over British East Africa the British government had established direct control over the region and opened up the fertile highlands to White settlers in . Sir Charles Norton Eliot, commissioner of British East Africa at the beginning of the 20th century, is credited with having initiated the policy of white supremacy in the British East Africa protectorate now Kenya. Hut tax was introduced in not because it was a necessary public finance measure, but it was intended as a means of forcing Africans to work for the white settlers in order to earn money to pay taxes with. The tax was charged on all huts used as dwellings at a rate of Rs 2 2 Rupees per annum. In , the Hut Tax was raised to Rs 3. The tax could also be paid in kind including labour. The occupier of the hut was responsible for paying the tax. In this largely polygamous society if a man had many huts he had to raise money for all the huts or work with some of his wives and sons. From women living in their own huts were required to pay Hut Tax. In the British colonial administration was moved from Mombasa to Nairobi. All African males 25 years and older were required to pay Poll Tax. The process of monetization is whereby people took to using a medium of exchange that does not necessarily have a direct utility in itself. Monetization in the East African region at the East African coast began with the use of the the silver Maria Theresa thaler dollar. Prior to monetization exchange was done in terms of goods. Wire, cloth and beads were the items most used but they were not necessarily homogeneous-particularly different coloured beads were needed for different locations. During the First World War from to , the British used over 50, African troops and over one million African followers. Approximately 24, Kenyans were killed fighting for the British in World War 1. Mugo Gatheru gives the number as 23, Of the approximately , Africans who served in the Carrier Corps, about , were said to have died of influenza. Carrier Corps In no carrier organisation existed, so one had to be rapidly improvised. It was a military labour organisation which ultimately recruited or conscripted over , African men for portage on foot and other support tasks. While soldiers carried guns, Carrier Corps carried the things that soldiers needed to survive and fight â€” food, ammunition, medical supplies and equipment. The Native Followers Recruitment Ordinance , was introduced as a wartime contingency to secure adequate labour for the Carrier Corps. It called for the compulsory conscription of 3, labourers per month. Only those already employed by Europeans were exempt from recruitment. The Indian community was racially segregated in the East Africa protectorate, with

restrictions imposed on them with regard to commercial and residential occupation in the towns and Indian immigration. Despite the segregation and restrictions imposed on Indians their numbers rapidly grew to outnumber the Europeans by more than 2: The East Africa protectorate remained a British protectorate until July 23, when it, except the original coastal strip, became a Crown colony. The original coastal strip remained a protectorate. European settlement started in 1890. Two or three Europeans who settled at Mua Hills near Machakos marked the southern limit of European settlement. Sir Charles Norton Eliot, commissioner of British East Africa at the beginning of the 20th century December, is credited with having initiated the policy of white supremacy in the British East Africa protectorate now Kenya. From 1900, the British government encouraged white settlers to settle in Kenya. In April 1902, the first application for land in British East Africa was made by the East Africa Syndicate—a company in which financiers belonging to the British South Africa Company sought a grant of sq. European settlement began in earnest after the promulgation of the Crown Lands Ordinance of 1902. The Ordinance declared that all land belonged to the British Imperial Government. During the first phase of European settlement in Kenya, to 1910, nearly all alienated land was found around the railway towns and at points not far from it. The second phase of European settlement was into the Uasin Gishu Plateau, centring around the town of Eldoret. The third phase of European settlement started after the First World War with the allocation of land to demobilised soldiers in the Kenyan highlands under the ex-soldiers settlement schemes. Sir Charles Eliot had reserved all the land from Kiu to Fort Ternan for white settlers, and in the colonial secretary, Victor Alexander Bruce, 9th Earl of Elgin, pledged that the area would be reserved for Europeans. During the early part of the 20th century, the interior central highlands were settled by British and other European farmers. By the 1920s, approximately 30,000 white settlers lived in the area. The Crown Lands ordinance of 1902 provided for sale of land and leases to settlers. The ordinance underlined that the Crown had original title to land and that where Africans vacated or deserted the land, that land was considered waste and reverted back to the Crown to be given to the settlers. There were two types of land tenure: The Crown Lands Ordinance of 1902 provided that the settler-farmers would lease land for 99 years and not 21 years, as per the Ordinance of 1895. Each settler was to be given acres free of charge as an inducement to farm. In the leasehold terms were raised from 99 years to 100 years further stimulating European immigration. This led to a decision not to entertain more applications for large areas of land. White settlement in the early years of the 20th century was led by Lord Delamere, a pugnacious gentleman farmer from Cheshire, England. By 1900, Delamere and his followers had shifted to the highlands near Nairobi and established mixed agricultural farms. Lord Delamere and many other pioneer farmers suffered a lot in their farming ventures as little was known of the kind of crops to grow in the region. By trial and error they established plantations of coffee, tea, sisal, cotton, pineapples, wattle trees and pyrethrum. Cattle rearing also proved a profitable undertaking, spurring the establishment of huge ranches. In 1906, the Legislative Council was established, Lord Delamere was one of the three non-official members appointed by the governor to represent white settler interests. Lord Delamere was the settlers unofficial leader and, in some measure, spokesman for 30 years. The settlers, led by Lord Delamere demanded for elected representatives in to the Legislative Council Legco. This demand did not include Asians and Africans. In 1910, European settlers were allowed to elect representatives who sat on the non-official opposition side of the Legco. In 1912, the European settlers won the right to elect representatives to the legislative council. By some seven and a half million acres of the White Highlands had been alienated for European settler use. In 1912 there were about 10,000 settlers. There was an influx of settlers between 1912 and 1914, with marking the peak of European settler immigration. In this year Transvaal Boers embarked on a trek across Kenya with completed houses, wagons and ploughs and settled in the Uasin Gishu plateau for wheat farming. By 1914 there were about 15,000 settlers in Kenya. European settlers increased in number, by the 1920s the White population numbered over 80,000. The settler population was increased by the immigration of some 10,000 British ex-soldiers who had fought in the First World War. While the majority of these were farmers, there was a minority which consisted of businessmen, civil servants and workers. The white settlers practised large scale farming of agricultural produce such as wheat, pineapples, coffee, tea, pyrethrum, wattle trees and flowers for the European market. Some of them had ranches.

Chapter 6 : Kamba language - Wikipedia

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The area inhabited by the Akamba is called Ukamba. A large community of Akamba is also found in Kwale District of the Coast Province, having migrated there for economic reasons. Their common language is Kikamba. Kamba traditional oral literature says that the Akamba originated from Kilimanjaro, a theory well supported by such renown ethnologists as Gerhard Linblom and John Middleton. This theory may be argued also by the fact that they share certain cultural aspect with the Wachagga of Kilimanjaro, for example one finds names that are common to both. That being the case, it is clear that the Akamba find themselves in Kitui and Machakos after centuries of migration through the plains, valleys and over mountains in search of food and security. One branch of the Akamba clan went East of Ulu, crossed the River Athi and separated themselves from the rest for generations. They settles in present day Kitui. Lindblom dates crossing of the River Athi and settlement in Kitui from Ulu in the first half of the eighteenth century. During the nineteenth century they extended their settlements into Kikumbuliu as well. They considered Mbooni Mountains as the place where they settled after generations of wondering in the plains in search for better life. The Mbooni Mountain slopes and valley proved to lush with permanent water and fertile soil and so conducive to agriculture, and so they settled here. Long before the arrival of the Europeans, the Akamba were great traders and organized caravans that brought ivory to the Arab traders in Mombassa some miles from their homes and back. There they exchanged the ivory for copper, bracelets, beads, rolls of cloth and salt. These items were taken back to Ukamba trading centers in Machakos, Kaani and Kitui. Among the well respected people for their wisdom and guidance among the Akamba were two women seers prophets , Syo Kimau wife of Kimau and Syo Ngonga wife Ndonga, actually neighbor of the author. Syo Kimau foretold that a snake trail would carry people and run from the North Nairobi to the Sea Mombasa passing through the plains. Syo Ndonga foretold that people would carried by a flying bird an airplane , and that soon people would arrive carrying fire in their pockets match boxes. She also foretold that the new people with far superior knowledge would be speaking a language like the birds English. These prophecies soon became true. The Imperial British East Africa Company opened an office in Machakos in and a few years later he first Indian-owned stores opened and the use of currency was introduced In , The company laid down its charter and a Protectorate over British East Africa was declared, the administration being taken over by the Foreign Office and later by the Colonial Office. A police office was soon established in Kitui in with the purpose of checking slave caravans. The British administration began only in with Machakos as the first capital of Kenya. However, with the building of the railway line from Mombasa, another more suitable place on he plains overlooking the Ngong Hills was discovered, Nairobi. This later became the new capital, only 70 miles from Machakos. And so the Akamba lost the capital.

Chapter 7 : The Akamba in British East Africa (edition) | Open Library

LINDBLOM, Gerhard. *The Akamba in British East Africa. An Ethnological Monograph. Archives d'Etudes Orientales Vol Uppsala: Appelbergs, 2nd edition, enlarged, Recent half morocco, Med.8vo. xii,pp. illustrations, biblio. index Karl Gerhard Lindblom (-) was a Swedish ethnographer who worked in among the Akamba in East Africa.*

Rwanda Kenya -- Ethnic Groups There are over 70 distinct ethnic groups in Kenya, ranging in size from about seven million Kikuyu to about El Molo who live on the shore of Lake Turkana. Of these, the Kikuyu, who were most actively involved in the independence and Mau Mau movements, are disproportionately represented in public life, government, business and the professions. The Luo people are mainly traders and artisans. The Kamba are well represented in defense and law enforcement. The Kalenjin are mainly farmers. Interethnic rivalries and resentment over Kikuyu dominance in politics and commerce have hindered national integration. The principal non-indigenous ethnic minorities are the Arabs and Asians. Non-Kenyan Arabs, mainly petty traders from Yemen, are called Shihiri. When Uganda expelled 80, Asians in , public pressure intensified in Kenya to force non-Kenyan Asians to depart. Under the Trade Licensing Act, non-citizens were denied permits to own or manage commercial establishments. In reaction, British immigration laws were modified to allow about 3, Asians from East Africa into the United Kingdom each year Kenya has one of the largest European communities in present-day Africa and hosts many Americans as well. Many Americans work as missionaries or with the official family-planning programs, the Peace Corps or one of many U. S firms operating in the country. With its consistent pro-Western alignment, Kenya has actively fostered cultural, social and economic contacts with the West. The Kikuyu, Meru, Gusii, Embu, Akamba, Luyha or alternate spelling of Luyia , Swahili and Mijikenka which in fact is a group of different ethnic groups constitute the majority of the Bantu speaking peoples of Kenya. In general, the Bantu have been farmers. The Kikuyu or Gikuyu homeland is around Mount Kenya and it is believed they migrated into the area from East and North East Africa around the 16th century. They were neighbors of the Maasai and although there were raids for cattle between them, there was also a lot of trade and intermarriage. The Kikuyu god, Ngai, resides on Mt. Kenya which they call Kirinyaga. As with other ethnic groups, the traditional healer was held in high esteem. For the Kikuyu, land ownership is the most important social, political, religious, and economic factor. They have a complex system of land ownership that revolves around close kin, The importance of land brought them into conflict with the colonial government when white settlers and farmers occupied their traditional lands. Today, Kikuyu farmers produce most of the fresh produce that is consumed in Nairobi as well as coffee and tea for export. Many Kikuyu have also been successful in economic and commercial endeavors. Traditionally, the Kikuyu were governed by a council of elders based on clans. The Akamba or Ukambani migrated into their present homeland, which is east of Nairobi towards Tsavo national park, about years ago. They were exceptional traders participating in commerce from the coast to Lake Victoria all the way up to Lake Turkana. Their main trade items were ivory, beer, honey, iron weapons, ornaments, and beads. Because they settled on arid land, they also traded for food with their neighbors the Maasai and the Kikuyu. During colonialism, the British respected them for their intelligence and fighting skill. Many were drafted into the Army and fought in World War One. However, the British did not respect their land or right to own cattle. The British tried to restrict the number of cattle the Akamba could own and confiscated cattle above the set amount. In response, the Akamba created the Ukamba Members Association that led a peaceful march and protest to Nairobi. Like many other ethnic groups, the Akamba have a series of age sets and the men are initiated into adulthood at around age Elders were responsible for administrative and judicial functions as well as overseeing religious rituals and observances. The Luyha suffer from high population density which effects their farming economy as cultivation occurs on plots that get smaller with each generation. They are important producers of sugar-cane. The Meru are actually eight different groups of people. They migrated to the North East side of Mount Kenya around the 14th century from the coast, probably displaced by Somalis. Until , the Meru were governed by a chief called the mogwe. But in , the chief converted to Christianity and the practice was abandoned. Also farmers, the Meru produce tea, coffee, pyrethrum, maize, potatoes and miraa, a stimulant

popular with Muslims. The Embu are well known for their honey and also for dancing on stilts which is performed by men wearing long black coats and white masks. The Swahili are not really one ethnic group. The term Swahili refers to different peoples who share a common link, the Swahili language, although it is spoken with different variations and dialects up and down the coast. They have a long-standing trading civilization. They traded with people as far away as the Chinese for porcelain. They possess excellent ship building skills their dhows trade up and down the east African coast, as well as renowned wood carving skills. Around the 7th century, Islam became the predominant religion. The Luo are the second largest ethnic group in Kenya and they live for the most part on the shores of Lake Victoria. The Luo migrated from the Nile region of the Sudan around the 15th century. Originally, the Luo were pastoralists, but when rinderpest decimated their herds, they became fishermen and farmers. The Luo also played an important role during the independence struggle and many leading politicians have been Luo including Oginga Odinga, Tom Mboya, and Robert Ouko. In Luo music, they use a one stringed-lute, the orutu, and an eight-stringed instrument, the thum, to produce haunting melodies. The Luo have a different puberty rite than their neighbors. It involves extracting four or six bottom teeth. This is no longer widely practiced. The Kalenjin are actually the name the British gave to several different ethnic groups that speak the same language but different dialects. Because of his political power, the Kalenjin have become politically powerful. They mostly live in the Rift Valley and probably migrated from the Sudan about 2,000 years ago. Although mainly pastoralists, the Kalenjin have taken up some agriculture and also produce honey. The Maasai, Samburu and Turkana are probably the most well known ethnic groups outside of Kenya. Their comparatively small number does not equate with their reputation and fame outside of Kenya as stoic and brave lion hunters and warriors. In spite of pressure from the Kenyan government to modernize, the Maasai have fiercely maintained much of their traditional culture and way of life. They are nomadic cattle and goat herders, and for them cattle is the most important social, economic, and political factor. Cattle are a sign of wealth, social standing as well as a food source. Their traditional homeland is southern Kenya and northern Tanzania in an area that has the most visited game parks. Thus many tourists come in contact with the Maasai morani warriors clad in red blankets, red ochre covering their heads and carrying spears and clubs as well as Maasai women wearing colorful beads. The Maasai help to manage and maintain the Maasai Mara National Park and receive a percentage of the park fees. The Samburu are closely related to the Maasai and their traditional homeland is around Maralal in Northern Central Kenya. Like the Maasai their morani prefer red blankets, use red ochre to decorate their heads and the women wear beaded jewelry. They also tend cattle and goats, but it is cattle which is the center of Samburu social, political, and economic life. The Samburu are still nomadic people and when pasture becomes scarce in this semi-arid land, they pack up their manyattas small settlements on camels and move to better pastures. The Turkana are closely related to the Maasai and the Samburu. They have a reputation as fierce warriors. Although they keep goats, sheep and camels, cattle is the most important component of Turkana life. Their diet consists mainly of milk and blood. Like many other ethnic groups in Africa, Turkana men have several wives. However, the Turkana have a three year wedding ceremony that ends after the first child is weaned. The Maasai, Samburu and Turkana practice cattle rustling. Law enforcement officials tend to stay clear of disputes arising between and within groups. Disputes are settled by elders and often the guilty person is fined cattle, goats, camels, or sheep. They include the following ethnic groups: The Somali tend large herds of cattle, goats, sheep, and camels in the dry, arid lands of Northern Kenya. They are politically well organized and are united by both family allegiances and political treaties. The Somali also produce exquisitely carved headrests and woven artifacts.

Chapter 8 : Kamba people - Wikipedia

The thriving trading center of Machakos (a corruption of "Masaku") became the primary upcountry administrative center for the British. The Kamba people of Kenya economy declined, however, with a huge loss of cattle to rinderpest, the arrival of the Europeans, and the subsequent ban on further expansion.

Do you know who the Akamba are? Do you want free information about the culture of the Akamba tribe in Kenya? On this page we will give you all you need to know about the Akamba traditions in Africa and Kenya in particular. They were then joined by another couple from the center of the earth. Mulungu sent rain and the land became fertile. Akamba people of Kenya Although there is speculation as to the origins of the Kamba people of Kenya, they likely migrated northward to their present home from Kilimanjaro. Other theories are that they branched off from coastal Bantu peoples heading north or came from an ancient dispersal center among the Mijikenda. Regardless of their origin, they appear to have been established four centuries ago at Mbooni. Although they began as hunters who kept some livestock and cultivated the land a little, the higher rainfall and fertile soil of the Mbooni region allowed them to settle down and become agriculturally oriented. They went on to colonize the whole area. Early trade interaction was mainly with the neighboring Kikuyu, Embu, Tharaka, and Mijikenda and involved arrow poisons and iron implements. The growth of a second stage in the Kamba economy was signaled by the almost constant arrival of ivory laden Kamba caravans at the coast. These were traded for glass beads, salt, cloth, and copper, which were taken inland and used for barter. The arrival of the "long snake" railway and the Europeans were prophesied by Masaku. The thriving trading center of Machakos a corruption of "Masaku" became the primary upcountry administrative center for the British. The Kamba people of Kenya economy declined, however, with a huge loss of cattle to rinderpest, the arrival of the Europeans, and the subsequent ban on further expansion. The Music Instruments of the Akamba people of Kenya With their land no longer fertile, natural erosion and their unwillingness to cut their herds back to numbers the land could support led to periods of famine. Wood carving is a highly developed Kamba skill many of the really high quality carvings in Kenya are from Kamba craftsmen , as is the making of baskets from the fibers of baobab and wild fig trees. The extended family musyi forms the basic unit of life among the Kamba. As with many other Kenyan peoples, political power originally resided with the elders atumia and in clan meetings mbai. The British, however, ended this in practice in the 19th century, imposing appointed leaders instead. The Kamba of Kenya use both male and female circumcision which the Kenyan government is trying to eradicate. In some parts there are two separate stages: Scarring of the chest and abdomen for ornamental purposes is also common. The Kamba people of Kenya, not surprisingly, valued bows and arrows as a primary weapon. Arrow tips were covered in poison and kept moist by wrapping them in small pieces of leather which also prevented accidental injury. The long fighting sword simi and the throwing club complete the traditional Kamba arsenal. Other Pages of Interest.

Chapter 9 : Gerhard Lindblom - Wikipedia

The Kamba or Akamba people are a Bantu ethnic group - or tribe - who live in the semi-arid formerly Eastern Province of Kenya stretching east from Nairobi to Tsavo and north up to Embu, Kenya.